

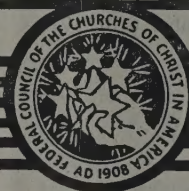
FEDERAL COUNCIL

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RELIGION

Bulletin

VOL. XXVII, No. 7

SEPTEMBER, 1944



• A JOURNAL OF INTERCHURCH COÖPERATION •

Coming Events

A calendar of the more important national meetings of church organizations, so far as known to the BULLETIN, is published monthly in this column.

GENERAL COUNCIL, UNITED CHURCH OF CANADA London, Ont., Canada.....	September 6, 1944
NATIONAL BAPTIST CONVENTION, U.S.A., INC. Dallas, Texas	September 6-10, 1944
COMMISSION ON WORLD COUNCIL SERVICES New York, N. Y.....	September 13, 1944
GENERAL COMMISSION ON ARMY AND NAVY CHAPLAINS Washington, D. C.....	September 13, 1944
INAUGURATION OF CANADIAN COUNCIL OF CHURCHES Toronto, Canada	September 26-28, 1944
DEPARTMENT OF RACE RELATIONS, FEDERAL COUNCIL OF CHURCHES, ANNUAL MEETING New York, N. Y.....	October 10, 1944
UNITED BRETHREN IN CHRIST, BOARD OF MANAGERS, WOMEN'S MISSIONARY ASSOCIATION Dayton, Ohio	October 12-16, 1944
AMERICAN COMMITTEE FOR THE WORLD COUNCIL New York, N. Y.....	October 17, 1944
INTERNATIONAL CONVENTION OF THE DISCIPLES OF CHRIST Columbus, Ohio	October 17-22, 1944
YOUNG MEN'S CHRISTIAN ASSOCIATION, NATIONAL COUNCIL Buffalo, N. Y.	October 20, 21, 1944
UNITED COUNCIL OF CHURCH WOMEN, BIENNIAL ASSEMBLY Columbus, Ohio	November 14-16, 1944
NATIONAL CONVOCATION ON THE CHURCH IN TOWN AND COUNTRY Elgin, Illinois	November 14-16, 1944
UNITED STEWARDSHIP COUNCIL, ANNUAL MEETING Pittsburgh, Pa.	November 25-27, 1944
FEDERAL COUNCIL OF CHURCHES, BIENNIAL MEETING Pittsburgh, Pa.	November 28-30, 1944
FOREIGN MISSIONS CONFERENCE OF NORTH AMERICA, ANNUAL MEETING Toronto, Canada	January 5-8, 1945
HOME MISSIONS COUNCIL OF NORTH AMERICA, ANNUAL MEETING Atlantic City, N. J.....	January 8-12, 1945
STUDY CONFERENCE, COMMISSION ON A JUST AND DURABLE PEACE Cleveland, Ohio	January 16-19, 1945

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FEDERAL COUNCIL BULLETIN

A Journal of Interchurch Coöperation

Issued by

THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

CONSTITUTED BY TWENTY-FIVE NATIONAL COMMUNIONS

National Baptist Convention
Northern Baptist Convention
Church of the Brethren
Congregational Christian Churches
Disciples of Christ
Evangelical Church
Evangelical and Reformed Church
Friends
The Methodist Church

African M. E. Church
African M. E. Zion Church
Colored M. E. Church in America
Moravian Church
Presbyterian Church in U. S. A.
Presbyterian Church in U. S.
Protestant Episcopal Church
Reformed Church in America
Reformed Episcopal Church

Seventh Day Baptist Churches
Syrian Antiochian Orthodox Church of
North America
Ukrainian Orthodox Church of America
United Brethren Church
United Church of Canada
United Lutheran Church
(Consultative Body)
United Presbyterian Church

VOL. XXVII, No. 7

SEPTEMBER, 1944

THE EDITORIAL OUTLOOK

Of One Blood, All!

The witness of the years rings strangely true
To what God's word affirms: Mankind is one!
The races set in families pursue
Their destined course, to hail life's fairest Son!

Torn by dissent, by passion bowed in sorrow,
Humanity bleeds freely from its wounds;
Man storms the walls to win a fair tomorrow
Where life shall thrill to nobler, grander sounds.

Locked now in deadly combat, steeled with hate,
Blood brothers speed toward death; the mortal
fire

Burns high while prejudice and greed await
The call of peace from disciplined desire.

But though the bitter flames burn fiercely tall,
A voice speaks through the holocaustal blaze:
"Made of one blood; one family; brothers all;
Destined for life abundant, joy, and praise!"

They yet shall scale the wall, this race of men;
The hour has struck for justice and for peace,
The hero in the soul mounts soon again
On wings of song to hymn life's sweet release.

—John Gray Rhind

World-Wide Communion

As anxiety and sorrow come to more and more homes an increasing number of people are being driven back to the ultimate source of inward security. The circle of the fellowship of suffering has been greatly enlarged during the last year.

For Christians this fellowship encompasses not only neighbors and fellow citizens but agonizing humanity of all nations. God who "hath made of one blood all nations" must carry in his heart the sin and suffering of all men.

Christians of all lands find their peace and strength in the Sacrament of the Holy Communion more than in any other experience. That is where they find both comfort and the understanding of God's mercy and redeeming power through the suffering and death of Christ.

Has there ever been a time in history when man was more in need of God's mercy and redemption? We believe not. And we believe that there are many millions of people who recognize this need more clearly than ever before. That is one reason why World-Wide Communion will doubtless be an occasion of extraordinarily poignant meaning this year.

On naval vessels and in camps in many parts of the world our own men and boys will be joining with us in that experience. In great churches and simple chapels, on decks, in open fields and in prison camp barracks or chapels, the same event will be celebrated. Languages and details of ritual will vary; but through them all will run

the common elements of the Christian's highest experience of God's grace.

Several reports from last year's observance will provide specific evidence: From Australia: "World-Wide Communion Sunday was very generally observed throughout Australia and many of our American visitors and members of the forces joined with us in the observance." From Hilo, Hawaii—"At 8:30 A.M. I served communion to a hundred men at a naval unit which has no Protestant chaplain. Then at the regular morning service hour we united in the world communion." From India—"Holy Communion was celebrated on that day in a majority of the churches affiliated with our Mission, in both city parishes and villages. In some places special effort was made to inform every communicant member by home visits from responsible members. Because of such a campaign one church could report about 75 percent attendance." From Costa Rica—"The English-speaking and Spanish-speaking congregations had a joint service. Persons from at least eight denominations and four nationalities participated."

Nothing is better suited to drawing men together around the Cross of Christ and before the throne of God's mercy than World-Wide Communion. This year more than ever the churches can be assured that there is nothing more important for them than to magnify this occasion and to see to it that its observance includes as nearly as possible one hundred percent of their members.

When the Fighting Ceases

The recent progress of military and political events in Europe gives ground for hope that the end of the war in that area may not be far distant,—at least not too far distant for us to plan definitely what we shall do when it comes. It will be an occasion of testing for us as a nation. Whatever influence the churches have on public behavior should be exerted both in anticipation of the event and when it occurs.

There will be rejoicing. But what forms of expression will the rejoicing assume? The behavior of America on that occasion will provide a good clue to our basic moral character. It will

reveal something of what has happened to us spiritually during the war. There has been considerable discussion of the significance of the widespread resort to prayer on "D Day." The answer will be quite clear on "V Day." Will the people run wild in a spree of riot and license, or will they turn soberly to their churches for prayers of humble thanksgiving and consecration? Will the celebration be predominantly pagan or predominantly Christian?

It is encouraging to note the report that the Retail Merchants Association of Charleston, South Carolina, has appointed a committee to confer with the mayor and with the Ministerial Union to formulate plans for a restrained and disciplined celebration of the day when victory comes in Europe. Numerous other cities have made community plans and a large number of churches are prepared. But every church should be prepared; and the churches acting together can appropriately take the initiative everywhere in encouraging careful and definite planning for the entire community.

(The drawing on the cover of this issue of the BULLETIN suggests an appropriate theme for the churches. It is taken from a worship service prepared for the occasion. See page 11.)

The Go-To-School Drive

The churches have been asked by the agencies of our government to assist in the effort to keep our boys and girls under 18 years of age in school. Many of our youth have spent their summer vacations in useful work on farms and in stores and factories. They have made a valuable contribution to their nation and have made considerable money. Some will be disinclined to return to school.

The Federal Security Agency, the U. S. Office of Education, the U. S. Department of Labor and the Children's Bureau, with the coöperation of the Office of War Information and the endorsement of the War Manpower Commission, have initiated a National Go-To-School Drive and have issued a Handbook for communities. Admirals and Generals join in the plea for a return to school. It is obvious that those who are directing the war program have a clear judgment.

Congratulations to New Canadian Council

Many recent developments have served to emphasize the full independence and autonomy as well as the remarkable progress of Canada as a nation within the British Commonwealth. Some of these have been in the military and some in the diplomatic sphere. Now comes one in the ecclesiastical sphere which will be good news to all friends of Christian unity.

The Canadian churches have officially organized a national Council of Churches which is to be inaugurated with fitting ceremonies at Toronto on September 26, 27 and 28. The Federal Council will be represented at that time by Dr. Cavert and Dr. Leiper and the American Committee for the World Council will likewise be represented by these, and also by Mrs. E. A. Stebbins of Rochester and Dr. Floyd W. Tomkins of Washington, Conn.

The history of this development is interesting and significant. Two things in particular have given it special impetus. The one was the influence of the World Council idea which found hearty acceptance in Canada from the beginning. The other was the movement for a larger unity among the eight interdenominational agencies of the churches on this side of the border. In connection with the former it was clear to the leaders of the Canadian member-churches of the World Council that a national body was called for, since there was no official agency of these same churches for coöperation in their homeland. So after Oxford and Edinburgh in 1937 an official body was formed. This gradually grew in influence and in due course was brought into intimate relationship to the Commission on Evangelism in Canadian Life and the Social Service Council. A building was provided and Dr. W. J. Gallagher engaged as full-time secretary.

In connection with the second main element in the formation of the new Council we find that as plans were discussed for mergers of the various coöperating agencies of the churches on this side of the line, the Canadians came to feel that the most effective way to proceed was not by trying to make the whole new structure an international one, but rather by organizing a

strong and efficient Council in the Dominion. This could deal without embarrassment with national issues—as an officially international body obviously could not—and yet be quite free for the fullest coöperation with whatever agencies or combination of agencies might develop on our side. The situation was complicated by the fact that most of the Canadian churches already belonged to some of the agencies involved—*e. g.* the Foreign Missions Conference of North America; and that the United Church of Canada was affiliated with the Federal Council, while the others were not.

To these two major influences two lesser ones may be added. The first is the experience of wartime service. At every point the desirability of a comprehensive national church agency was clear. This demonstrated need was felt and its implications unanimously recognized. The second was the visit in Canada last summer of the Secretary of the British Council of Churches, Dr. Archie Craig, together with Dean Warren of Christchurch, New Zealand, the Bishop of Armidale, and Dr. MacCauley, Moderator of the Presbyterian Church in Australia. All of these visitors were deeply interested in developing councils of churches and felt the urgency of a simultaneous development throughout the British Commonwealth of Nations. Their presence and the conferences which were then held—following the Princeton Round Table which had brought them to North America—undoubtedly strengthened the already existing trends.

Happily it can be reported that since that time a definite move for a comprehensive Council in Australia has been announced, and New Zealand's young Council has made splendid strides, as has the two-year-old British Council. All of them have adopted the same constitutional basis as the World Council of Churches.

We feel justified in assuming that we voice the unanimous and heartfelt approval of our own American churches of this new move in our sister North American nation, the great Dominion. We gladly extend to the new Council our prayerful good wishes. We confidently expect that it will richly serve the cause of our Common Lord.

Developments in World Council Services

IMPORTANT steps have been taken to clarify to the churches the manner in which support in this country is going to the various pieces of emergency work carried on in Geneva or from Geneva by the World Council of Churches. Through the generous interest shown by various agencies more or less closely related to the churches, this has steadily grown to meet the demands reported by Dr. Visser 't Hooft and his colleagues.

There are at least four main lines of activity not originally contemplated when the Geneva office was set up and all of them have grown out of the war situation. First is the coördination of work for refugees, together with certain direct service particularly within Switzerland. (It must be remembered that the Jewish aspect of this problem is only a minor fraction of the total. There are less than fourteen million Jews in the world and there are some thirty million refugees in Europe, only four millions of whom at the outside are Jewish.) The American Christian Committee for Refugees has steadily increased its grants to the World Council's Refugee Commission under the able direction of Dr. Freudenberg.

Second, one must mention the work for prisoners of war done through the Ecumenical Commission for Chaplaincy Service to Prisoners of War in close coöperation with the Y.M.C.A. The Commission is a World Council arm and its work has been steadily growing as the number of prisoners of war nears the amazing total of 8,500,000. The support of this work comes from the churches through the combined appeal made on behalf of the Y.M.C.A. War Prisoners' Aid and the Ecumenical Commission.

Third comes the distribution of the Bible, made possible through the coöperation of the American Bible Society and the British and Foreign Bible Society. Their work in Geneva forms a department of the World Council office, and reaches out from there to many parts of Europe.

Fourth is the new Department of Reconstruction and Inter-Church Aid, which links the former Central Bureau work with that tremendous undertaking which the unimaginable destruction of the churches throughout Europe makes essential.

The total amount of money now going to Geneva for these activities from the American churches, added to the relatively small amount sent for the American share of the administrative budget of the World Council, is in the neighborhood of a third of a million dollars. In addition there are considerable sums from the British Commonwealth, from Scandinavia, and from generous little Switzerland.

The Church Committee on Overseas Relief and Reconstruction took the initiative in suggesting that in connection with the reorganization of the American Office of the Central Bureau, made necessary by the combining

of that work with the World Council's new Department of Reconstruction, an effort be made to bring together into one related framework these varied aspects of what is, after all, a unified undertaking.

Accordingly, after careful study and consultation, the Joint Executive Committee—now transformed into the American Committee for the World Council of Churches, at its June 18th meeting in New York, authorized the creation of a Commission on World Council Services, whose duties include the carrying forward of the work previously done by the American Office of the Central Bureau. By consultation and agreement with the other agencies through which funds are made available to the World Council in Geneva this Commission is to try to make clear to the churches the related character of the total work which they are already carrying, but which is now thought of as a series of unrelated services.

The chairman of this important Commission is Dr. Theodore A. Greene, Pastor of the First Church of Christ (Congregational), New Britain, Conn. Dr. Greene was associate secretary of the Stockholm Conference on Life and Work in 1925 and has been closely identified with the ecumenical movement for some years, during many of which he served as chairman of the executive committee of Life and Work in the United States. (The Universal Christian Council for Life and Work, while still in existence, voted in 1937 to make its entire staff and organization available to the World Council's Provisional Committee. After the first World Assembly the movement, like its sister movement, the World Conference on Faith and Order, will become a commission of the World Council.)

The American Committee for the World Council—which succeeds the Joint Executive Committee of these two movements—elected at its June meeting Dr. Douglas Horton as permanent chairman in succession to the late Dr. William Adams Brown, whose place was temporarily taken by Dr. John MacCracken.

HENRY SMITH LEIPER

Ronald Allen in New Position

American friends of Rev. Ronald Allen of Manchester, England, who participated in the National Christian Mission here last year, will be pleased to know that he has been appointed secretary of the British Committee for the Reconstruction of Christian Institutions in Europe. This Committee will work under the auspices of the British Council of Churches and represent the interests of the World Council's Department of Reconstruction and Inter-Church Aid.

Labor Sunday Message, 1944

(Adopted by the Executive Committee of the Federal Council of the Churches of Christ in America. Suggested for reading in the Churches on Labor Sunday, September 3, 1944, or, if preferred, on September 10, 1944.)

THE purposes which Jesus Christ announced as He began His ministry are today, as in every day, a charter for His Church: "to preach the gospel to the poor . . . , to heal the broken-hearted, to preach deliverance to the captives, and recovery of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." Loyal to His purpose, the Church must have an active sympathy with all who are in any kind of need, suffering from any form of injustice or struggling for a better life.

A major problem of social justice facing America this Labor Day is that of planning adequately for the millions of returning soldiers who must find their way into productive industry at the very moment when industry is undergoing the terrific adjustments incident to a return to peacetime production. A way can be found through consultation and coöperation between management and labor to make such adjustments, and at the same time maintain production at a level that will continue to guarantee full employment.

Such employment is the key to a continued prosperity for it assures a steady demand for consumers goods through placing adequate purchasing power in the hands of the people. In our system industry can continue to produce only so long as markets are made available; and markets depend in large part upon adequate purchasing power created by the maintenance of full employment.

CHRISTIAN SOCIETY MUST GUARANTEE FULL EMPLOYMENT

Therefore, the Christian Church, proclaiming the essential worth of personality, would be remiss in its solemn duty did it not reaffirm again this Labor Day its belief that a Christian society is under sacred obligation so to organize itself that every one willing and able to work may be guaranteed some meaningful occupation. The Christian Church must point out that a society which can do this under the pressure of total war must also do so under a peacetime economy.

Thoughtful Americans are looking beyond the present crisis and formulating plans that will guarantee a greater security in the post-war world. Failure of society so to organize itself as to achieve such security would constitute the admission that the ends now being fought for at such staggering cost in lives and materials are not worth maintaining once the sacrifices have been made and the victory of arms assured.

LABOR, EMPLOYERS, AND CONSUMERS

In order to maintain full employment in peacetime, the problem of production must be tackled along three main fronts. Organized labor should be encouraged to maintain and strengthen its recent great gains which have already helped to raise the general level of living. At the same time, labor is under the solemn responsibility so to discipline itself as to merit the approval of fair-minded people. Responsible labor leadership must make its contribution to the common good on the basis of justice to the employer and to the general public as well as to labor.

But steady employment in the post-war world will depend also on the full coöperation of management. Management is likewise under obligation to place the common good above its own selfish interest. American businessmen will meet their full responsibility only as they direct their great ingenuity toward meeting consumption needs on a world scale.

Our American industrial system, with its mutual dependence on capital and labor, will hold the respect of society to the degree that it can succeed in adapting its program to the demands of a world economy. Any tendency toward a narrow isolationism or economic imperialism on the part of industrial leadership would constitute a betrayal of the millions who are making such sacrifices on the world battlefronts, and would constitute a step toward World War number three. Our churches as part of a world-wide fellowship could not but resist such a development. We appeal, therefore, to management and labor alike to coöperate wholeheartedly in a vast program for world-wide peace and prosperity.

SERVICE TO THE COMMON GOOD

The economic goal of tomorrow's world will be the production of more goods at lower prices for more people. An economy, therefore, that is planned to serve the consumer promises the greatest security, because the differences arising between labor and management can best be solved by a reference away from either group to society at large. All unite at the point of their consumer interest.

Modern society has never been confronted by the problem of over-production but of under-consumption, largely through lack of purchasing power. Basic human needs in terms of food, clothing, and adequate housing have never fully been met even in prosperous America. The task of providing for such human needs will require an industrial effort sufficient to give an adequate return to labor, management, and capital. An important part of this task will be the relief and rehabilitation of the world's stricken areas.

(Continued on page 8)

(Continued from page 7)

The Church is not called upon to devise schemes of social organization or technical plans for industry, but it must manifest its deep concern for the spirit and motive

of our economic life. In order to be true to its Lord, who "came not to be ministered unto, but to minister," it must constantly urge service to the common good.

Mission to Christian Teachers

DURING October and November a series of Missions to Christian Teachers will be held across the nation, sponsored by the Department of Evangelism and the International Council of Religious Education. Some Missions will be held from Sunday to Tuesday evening, others from Wednesday evening to Friday.

The dates and cities for these Missions are as follows:

October 11-13—Columbus, Ohio.
 October 15-17—Concord, N.H.
 October 15-17—Kansas City, Missouri
 October 18-20—Providence, R.I.
 October 18-20—Charleston, W.Va.
 October 22-24—Burlington, Va.
 October 22-24—Washington, D.C.
 October 22-24—Duluth, Minn.
 October 25-27—Mankato, Minn.
 October 29-31—Little Rock, Ark.
 October 29-31—Denver, Colorado
 October 29-31—Indianapolis, Indiana.
 November 1-3—East Orange, N.J.
 November 1-3—Lincoln, Nebr.
 November 8-10—Huron, S.D.
 November 8-10—Spokane, Wash.
 November 8-10—Des Moines, Iowa
 November 8-10—St. Louis, Mo.
 November 12-14—Fargo, N.D.
 November 12-14—Rochester, N.Y.
 November 12-14—Decatur, Ill.
 November 12-14—Baltimore, Md.
 November 12-14—Seattle, Wash.
 November 15-17—Topeka, Kansas.
 November 15-17—Albany, New York.
 November 15-17—Portland, Oregon.
 November 19-21—Harrisburg, Pa.
 November 19-21—Oklahoma City, Okla.
 November 26-28—Dallas, Texas.
 November 26-December 1—Los Angeles, Calif.
 November 29-December 1—Houston, Texas.

During the Missions, State Conferences on Evangelism will be held. State leaders in Evangelism and Religious Education will meet daily to plan an interdenominational program of educational evangelism for 1945.

The first purpose of the Mission to Christian Teachers is to help church school teachers become more clearly aware of their evangelistic opportunity; to provide them guidance and inspiration in undertaking this responsibility; and to bring them into a more vital personal

Christian experience. The further purpose of the Mission is related to the teacher's two-fold evangelistic task—

To bring under the influence of Christian teaching all those not now receiving it;

To win to Christ, as Saviour and Lord, and to membership in His Church, all those reached and taught.

The Mission is not an end in itself. It is but the beginning of a long-term program and has far-reaching implications. It involves parent-teacher, pastor-teacher, leader-child, and parent-child relationships. It seeks to inspire and vitalize the lay teacher-evangelist in the local congregation.

This enterprise, if faithfully carried out, has within it, according to its sponsors, the possibility of spiritually vitalizing the whole Church and of making many new disciples for Christ and the Church. The Mission is to be Christ-centered in authority; person-centered in method; Bible-centered in content; Kingdom-centered in outlook; and Spirit-centered in dynamic.

Race Relations Award To Be Given

An award for outstanding achievement in improving white-Negro relations in the United States will be offered by the Race Relations Department of the Federal Council to the American citizen whose work in the removal of racial tensions and conflicts has been outstanding.

The award, which will be known as the Edward L. Bernays Award, is a \$1,000 United States Savings Bond, and will be presented sometime in February, 1945. It will be conferred only upon a person whose achievement is of national significance and who has made a distinct contribution to better race relations. Any American citizen, white or Negro, man or woman, is eligible for the award. Nominations will be received until October 15, 1944. The decision of the judges will be made public in December, 1944, and the award will be conferred as a part of the observance of Brotherhood Month in February 1945.

Edward L. Bernays prominent counsellor on public relations and donor of the award, is well-known for his interest in furthering interracial goodwill.

The purpose of the award is to focus attention of a wider public upon constructive, coöperative efforts to remove racial tensions and conflicts and to insure better personal and group relations between white and Negro people of the United States.

Report on School of Alcohol Studies

THE School of Alcohol Studies of the Laboratory of Applied Physiology at Yale University conducted its second summer session from July 7 to August 4, 1944, at the Divinity School in New Haven. The number of students listed this summer was 147, almost twice the enrollment of the previous year. They came from 39 states and Canada. A look at the roster shows that pastors of churches made up more than one-third of the enrollment. There were representatives from temperance organizations, educators, physicians, lawyers, social workers, probation officers, members of Alcoholics Anonymous, directors of sanitariums and clinics, representatives of the liquor industries, the chaplain of a county jail, the matron of a reformatory for girls, a county court judge, members of state liquor control boards, a secretary of the American Business Men's Research Foundation, and a director of health food industries.

Lectures were given mornings and afternoons with several evening sessions. In the lectures the alcohol problem was studied from a psychological, physiological, sociological, anthropological, educational, medical, legal, and religious viewpoint. Objective presentations of scientific facts relating to alcohol were followed by discussion.

Four seminars were conducted during the month with a staff chairman in charge of each, a steering committee to outline the procedure of study and a summarizer to keep a record of the findings of the group. A condensed summary of the seminars will be included in the report of the 1944 School of Alcohol Studies. One seminar made a study of therapy and the care of the alcoholic. Another considered the attitude and action of the Church toward the alcohol problem. A third seminar discussed the legal aspects and the place of local, state, and federal control. The fourth seminar was devoted to alcohol education with special emphasis upon its place and importance through organized agencies. Methods were considered with a review of current procedures and suggested new procedures. Materials were listed, fitting the body of scientific facts relating to alcohol into the framework of present educational structure. Considerable time was given to discussion on evaluating textbooks and considering minimum aims, purposes, and objectives.

One of the marvelous things about this school was that so many people with such divergent interests and views on alcohol could study together for a month without letting their emotions overrule their reason. The secret of this miracle can be found in the wise and scholarly guidance of Dr. E. M. Jellinek, Director of the Summer Sessions, and his able assistant, Rev. Francis W. McPeck. Under their leadership the aim of the school was never lost sight of, namely, the emphasis through a scientific approach to the facts, that alcohol is a complex problem

in our society, and that acquiring facts and understanding is the first step toward solution.

Society has long made provision for the cure and prevention of tuberculosis; but it has not been educated to think of the chronic alcoholic as a sick person who uses drink as an escape from physical or mental ailments. Just as the last quarter-century has witnessed a campaign to educate the public concerning the scientific facts of tuberculosis and its prevention, so must society be made cognizant of the scientific findings regarding the effects of alcohol on the individual and the community. The Yale School of Alcohol Studies is presenting these findings through leading authorities in their various fields of research at the summer sessions and the students are returning to their several communities to disseminate this information.

It is most encouraging that the Church has taken such a vital interest in these studies and that the Federal Council of Churches, through its Commission on Religion and Health, has so ably aided the school in securing strong church representatives to attend the summer school. There is every reason to believe that the investment made in fellowships by the school will help the Church to take a prominent part in facing realistically the need for working coöperatively with every means and agency which is striving not only to cure but also to prevent the evil effects of alcohol.

CHARLES H. CAMPBELL, *Chairman,*
Department of Religious and Missionary Education,
Reformed Church in America

Place of Biennial Meeting

The Biennial Meeting of the Federal Council of the Churches of Christ in America will be held in Pittsburgh, Pa., November 28-30, 1944. In view of the difficulties of travel in wartime, no attempt is being made to provide meetings of a popular character or to build up a general attendance of interested people. The official members of the Council, as appointed by the twenty-five coöperating denominations, will concentrate their attention upon major questions of policy and program. The planning of united efforts for the post-war period—both at home and abroad—is expected to be one of the major centers of interest.

The Hotel William Penn will serve as headquarters but the Hotel Roosevelt or other downtown hotels of the city will also house delegates, since wartime demands upon the hotels make it impossible for a single hotel to provide sufficient accommodations for the meeting.

Industrial Relations Institute

By WILLIAM W. SULLIVAN*

THE second annual Industrial Relations Institute for Church Leadership was held at the University of Wisconsin, July 10-22. The forty pastors and other religious leaders who attended brought a wide background of pastoral experience from industrial areas.

The typical school day started at seven o'clock with a devotional service. The schedule of five classes formed an integrated body of information for long-range thinking regarding the needs and methods whereby the "Good News" can be used most effectively for the Kingdom under the economic and social conditions faced by urban churches.

With Selig Pearlman we surveyed "Our Changing Society." Jasper B. Shannon provided the students with an intimate picture of the operations of "Pressure Groups" in America. With fine detail, Eugene P. Link charted the devastating effects of many industrial communities upon human personality, the home, and the Church. The course left us with many thoughtful suggestions for approaching the problems. Frank W. McCulloch led the group through a discussion of "Current Labor Issues." In the philosophy of A. Campbell Garnett we found inspiration and hope for our future work in his convictions that God is imminent in the life of individuals; that such qualities as conscience are not accidents—but part of the planning for human life that makes all good things possible.

In addition to the five regular courses there were at least three other meetings each day that afforded opportunities for meetings with the rural pastors, the trade unionists, members of the Institute on Consumers

Coöperatives, and to hear numerous speakers who appeared on the University campus during our stay.

The Industrial Division of the Federal Council, the Home Missions Council, and the social action and national and home missions secretaries of many denominations coöperated in securing attendance, and advised on the curriculum.

I am sure that I speak for every church leader present when I say we are grateful to the faculty, the University of Wisconsin, the Federal Council of Churches, and our denominational agencies that made possible this experience of "re-creation" of body, mind, and spirit, and special training for the work of the Church with labor in our industrial areas.

Ashram Attendance Large

For the fifth consecutive year, the American Christian Ashrams have been held under the sponsorship and direction of the Department of Evangelism of the Federal Council. They were held during this past summer at San Anselmo, Calif.; Green Lake, Wis.; Lake Winnepesaukee, N.H.; and Blue Ridge, N.C.

The total attendance, over 850, was the largest for any year. In one Ashram six nationalities were represented and in another five. In each Ashram offerings were taken for overseas relief.

Some of the speakers who participated in one or more Ashrams were: E. Stanley Jones of India; Margaret Applegarth, New York City; Norman Richardson, Chicago; Warren Bowman, Washington, D.C.; Owen Kellison, Los Angeles; John Biegeleisen, St. Louis; Elmer and Mrs. Fridell, New York City; Mildred Lothhammer, Sacramento; Mrs. Anna Mow, Chicago; Vaughn and Mrs. Shedd, Bangor; Maurice and Mrs. Bellenger, Tucson; Hilda Ives, Boston; Paul Macy, Deane Edwards, and Oliver Black, New York City; and Don Pielstick, Chicago.

HEADS UP FOR COLLEGE

by J. M. GARRISON 40c.

The author, a student work director, dedicates this book to all youth "who seek to greet life with heads up." It is a helpful analysis of the problems facing a student on entering college and during college years. Leaders, parents, and students will welcome the definite guidance and helpful suggestions given here, as to how the student may find, develop, and keep a vital, alive, workable Christian faith, both for college and after college years.

WHY GOOD PEOPLE SUFFER

by L. T. WILDS 35c each, \$3.00 dozen

Many demands for extra copies of this series of articles, which first appeared in the *Christian Observer*, has led to the printing of this volume. The problem studied here is a universal one, especially today, when many people are seeking help along this line. The author handles the question sympathetically and helpfully.

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* The author is pastor of the Second Baptist Church of Bridgeport, Conn.

Developments in Religious Radio

RECOGNITION FOR RADIO PROGRAMS

Certificates of merit in annual awards by the National Federation of Press Women were recently presented for the National Radio Pulpit, conducted by Dr. Ralph W. Sockman over the National Broadcasting System, and for National Vespers, conducted by Dr. Harry Emerson Fosdick over the Blue Network. These certificates and a similar award for The Catholic Hour were given for "distinguished service, in behalf of national morale in the midst of war, by means of the inspirational influence which comes out from a radio program that has captured the attention and interest of millions of listeners."

"THE CHURCH IN ACTION"

For thirteen weeks during the summer the National Broadcasting Company has presented each Sunday at two o'clock (Eastern War Time) a half-hour program on "The Church in Action." It has been under the auspices of the Federal Council and has been in the form of a panel discussion, reporting what the churches are actually doing in some important field of general public interest.

Some of the programs were opened with statements by recognized leaders who interpreted the importance of the

Church. Admiral Chester W. Nimitz spoke from Honolulu; Dr. W. A. Visser 't Hooft from Geneva; Hon. Charles P. Taft, Brigadier General Frank T. Hines, and Senator Arthur Capper from Washington; and Mr. Virginius Dabney from Richmond. The panels were composed of denominational and interdenominational executives, pastors and laymen and women. Dramatizations and musical features supplemented the discussions.

CHANGES IN RADIO SCHEDULE

There has been a change in time for the Federal Council's weekday religious radio programs. Effective July 3, the daily religious programs over the facilities of the Blue Network, formerly heard at 12:00 noon, Monday through Thursday, were reassigned to a new hour, 8:15 to 8:30 a.m., Eastern War Time. The programs are carried in the Eastern and Central Time Zones only, because the Pacific Coast stations are not open at the early hour. While the programs continue under the same leadership as heretofore, the content and production have been changed to include a poetical reading of religious implication with musical background, followed by the clergyman with an eight-minute inspirational message which closes with a "Bible Thought for the Day." The programs are closed with a musical arrangement of well-known hymns.

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New Publications

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It's Time to Rethink Evangelism. By Aaron N. Meckel. A plea for a more vigorous program of evangelism in the Protestant churches. Five cents a single copy; 3 cents each in quantity.

Vital Evangelism for Our Time. By Samuel McCrea Cavert. Originally issued by the Methodist Commission on Evangelism and reprinted over the Federal Council's imprint. Two cents each.

Wealth or Riches. By E. Tallmadge Root. A discussion of the Scriptural basis of stewardship. Two cents each.

A Cycle of Prayers for Children. By Robbins W. Barstow. Printed and illustrated in color. These prayers

(Continued on page 13)



New Scribner Publications

The Genius of Public Worship

by CHARLES H. HEIMSATH

This Religious Book Club Choice for September explains in simple and non-technical language the meaning and usage of public as distinguished from private worship. It is an original and much needed contribution to a field in which little has been written for the general reader. \$2.50



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Its Origin, Growth and Decline

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originally appeared in the *Junior Home Magazine*, each with an art drawing in black and white. Now they are reproduced in permanent and even more beautiful form, by the Commission on Marriage and the Home, to help meet the need for prayers suitable for use by small children and their parents. They may be hung up in the most suitable place and changed from month to month. Thus during the year the child will learn twelve appropriate and brief prayers. Hand-tied and in an envelope, "Cycle of Prayers for Children" may be had at 50 cents. The publications listed above may be ordered from the Federal Council of Churches, 297 Fourth Avenue, New York 10, N.Y.

Church Conference of Social Work

The session of the Church Conference of Social Work in Cleveland, May 22-25, under the presidency of Dr. J. R. Mutchmor of the United Church of Canada, was one of the best in its history. For the succeeding year Dr. James A. Crain of Indianapolis, Executive Secretary of the Board of Temperance and Social Welfare of the Disciples of Christ, was elected president. In its message to the church public the Church Conference recognized the heavy social responsibilities thrown upon the Church by the appalling distresses of the world and urged closer coöperation between churches and social welfare organizations, noting with satisfaction that

councils of churches in thirteen cities have full-time social work executives to promote such coöperation. The Conference particularly urged that church welfare institutions develop staffs trained in the principles of social work and also that trained social workers be added to church staffs. Much emphasis was given to the responsibility of the churches for promoting democracy at home, for increasing racial understanding, championing the rights of labor, safeguarding the welfare of the family, preventing juvenile delinquency and creating conditions favorable to a lasting peace. A partial report giving the Conference message and a small part of the program material can be had for five cents postage from the Church Conference of Social Work, 297 Fourth Avenue, New York 10, N.Y.

Laymen's Sunday

Laymen's Sunday will be observed October 22. This special day on which laymen are invited by their pastors to take charge of the morning services in their churches is sponsored by the Laymen's Movement for a Christian World with offices at 347 Madison Avenue, New York 17, N.Y. Mr. Wallace C. Speers, National Chairman of the Observance, states that last year a thousand churches observed the day. The theme chosen for Laymen's Sunday this year is "The Truth Shall Make You Free."

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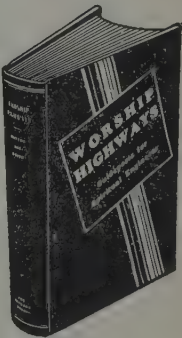


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• News of State and Local Cooperation •

The 1944 Meeting of the "A.C.S."

The Association of Council Secretaries, popularly referred to as "A.C.S." met at Conference Point, Lake Geneva, Wisconsin, June 19-24. The Second Annual Conference of Church Workers in Camp and Industrial Defense Communities, which included denominational and interdenominational executives, members of the staff of Religious Consultants of the Army and Navy Department of the YMCA-USO, and representatives of the national staff of the Young Women's Christian Association, met at the same time with many joint and parallel program sessions. The total group numbered approximately two hundred professional executives and staff members engaged in the coöperative plans of the Church's united witness and service.

The intellectual groundwork for the week's series of studies and discussions was furnished by the General Seminar on "The Church's Task—How to Face it Corporately," led by Hermann N. Morse. He declared that "the coöperative movement within Christendom is absolutely necessary to the work of the churches." His lectures stressed movements and trends, issues and problems, and the nature of the Church's corporate task. These messages served as a background for the various conference sessions during the day and the general session in the evening.

Among the many significant subjects presented were the following: "The Philosophy of Inter-Church Coöperation," "The Financing of State and Local Councils of Churches," "Trends in the Field of Religious Radio," "The Church's Ministry to Post-War Needs," "Brotherhood Between the Races," "Issues and Resources Basic to Program Building," and "Resource Materials Available through the Inter-Council Field Department." The Vesper worship experiences centered around the themes "Lost Horizons" and "Lost Horizons Regained."

The Business Session of the "A.C.S." made a further study of the Report of the Committee on Philosophy and voted to

release the full report for publication in *Christendom*, to prepare a study guide based on the "longer" and "shorter" report, to appoint a committee to carry forward the study during the coming year, and to ask the Inter-Council Field Department to prepare a simple statement of the purpose and philosophy of Council work.

The officers of the "A.C.S." for 1944-1945 were elected as follows:

President, E. C. Farnham; Vice-Presidents, H. J. Baumgartel, J. H. Carpenter; Treasurer, W. H. Thompson; Historian, Alice Goddard; Program Committee, Willis R. Ford. Members at Large: H. Parr Armstrong, Ernest J. Arnold, J. Burt Bouwman. Ex-officio, John B. Ketcham, J. Quinter Miller.

Pasadena Council of Churches

The Pasadena *Star News* for July 29 carried the following editorial:

"The organization of the Pasadena Council of Churches will be hailed by all progressive churchmen and by friends of the churches as an important forward step. Pasadena has an enviable record of coöperative community enterprise. It has been a serious handicap to the religious activity of the churches that they have had no effective organization for coördinating their work which represented the united Christian forces in the community.

"As a consequence there was no means of making their full strength felt when a moral issue or public welfare problem was presented. This new organization will implement the moral conviction and channel the religious enthusiasm in a solid religious front.

"Efficient leadership is assured in the official personnel of strong, influential laymen, who are associated with the president of the Council, Rev. George A. Warmer, Jr. With twenty of the leading Pasadena churches and most of the inter-church groups starting off the new Council, and several other churches considering membership, the usefulness of this united Christian movement is assured."

Councils Affiliated in Minnesota

At the meeting of the Board of Trustees of the Minnesota Council, held on May 18 favorable action was taken upon the request of the Council of Church Women, that they become a part of the Minnesota Council of Religious Education and share office headquarters. Beginning with July 1 the Minnesota Council of Church Women will be included in the budget of the Minnesota Council of Religious Education.

New York State Debt Campaign

The State Council debt, which some two years ago stood at approximately \$22,000.00, has now been reduced, according to the report of Wilbur Clemens, the General Secretary, to less than \$1,500.00. In this same period the program expenditures have doubled from approximately \$15,000 to something over \$30,000. Prominent factors listed in the semi-annual report to the Executive Committee have been (1) the increased number of local churches which have joined the "Honor Roll of Contributing Churches" and (2) increased denominational support from their central state treasuries.

Sacramento Youth Council

Officers of the Sacramento Youth Council, organized October 9, 1943, report a "gratifying and prophetic" year's work. Attendance at Council meetings has averaged between 15 and 25 and at the rallies between 250 and 300. The annual Peace Breakfast at the Oak Park Methodist Church was attended by about 85 young people. A panel discussion on the race problem proved to be both interesting and helpful. The Easter Sunrise Service, attended by 800 to 1,000 people, was broadcast through the courtesy of Station KFBK.

As a climax to an active year the Youth Council has announced an essay contest for young people up to 25 years of age on "Christian Youth and the Post-War World."

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Dissolving Racial Tensions

The Michigan Council of Churches, believing that "young people privileged to have pleasant associations with others of various races will neither harbor nor develop race prejudices," sent good-will teams to visit various camps of teen-age boys and girls during the summer of 1944. Each team was composed of a Negro, a Japanese-American, a white American and a Mexican youth. The American Friends Service Committee joined in the sponsorship of the project.

New Jersey Adopts Weekday Policy

The New Jersey Council of Religious Education has approved the Weekday Church School movement and instructed its staff to give the movement in New Jersey wise direction, careful guidance and aggressive promotion.

The Council believes in the Weekday Church School movement because: It helps to integrate religion with the child's total educational experience.

"We do not believe that the release-time

school is a complete or final answer to the problem caused by the gulf between the program of the public school and the program of religious education.

"We do believe it is an advance toward a more wholesome relationship between religion and education and that it may furnish a body of experience that will make possible further steps toward a more effective approach. It makes more effective the religious education of the public school program of character building and citizenship training."

• Among the New Books •

Protestantism—A Symposium

Edited by WILLIAM K. ANDERSON.

The Commission on Courses of Study, The Methodist Church, \$2.00.

As the climates of thought keep changing, restatements of all major religious positions are periodically due and often overdue. The papers in this book constitute a noteworthy reaffirmation of significant Protestant insights. They make themselves timely because they are so clearly motivated by desire to keep the Protestant outlook relevant to contemporary need; and, even beyond this, the range and orientation of the topics covered makes them genuinely important.

The book is primarily Methodist in origin, most of its matter having been first prepared for a conference undertaken by the Commission on Courses of Study and held in Evanston in 1943. The official character of the book assures it a wide use.

The twenty-five papers are divided between three sections: history, interpretations and "opportunities." The latter section might equally well be called "applications." The distinguished roster of contributors is in itself a guarantee of highly competent, piecemeal performance; and it was merely part of the necessary risk of the method employed to remain uncertain as to whether the separately excellent materials would or would not "jell." Naturally, a symposium cannot be expected to maintain such sharp and consistent focus as might be demanded of a single writer. With respect to the present book, however, the reviewer feels that he must go further and raise the question whether the book

maintains average consistency. It seems to him not nearly so much of a single piece as, for example, the recent collection of essays on *The Vitality of the Christian Tradition*, edited by George F. Thomas. Rather, it suggests the miscellaneousness of Protestantism—which one is loath to accept as a wholly just impression or as a last word.

Moreover, serious gaps occur. The most

conspicuous is the lack of an historical chapter on the English Reformation—this all the more serious because it was from a Reformation of this kind that the Wesleyan Movement particularly derived. Such a chapter would have lacked its conspicuous and dramatic central hero. It would have had no Luther, Calvin or Zwingli; but it might have exhibited a reform movement unfolding according to the genius of

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the whole people—one which left many issues muddled and inconsistent, but which, at least, made intelligible the attempt to hold Protestant and Catholic truth together within one vital formulation. This is what Dean Zabriskie's chapter claims for the contemporary Anglican Church; but the issue involved would have been more impressive to others than Anglicans in an historical setting paralleling the chapters on Luther and Continental Reformed origins.

Perhaps the main weakness of the book is traceable to its lack of a normative doctrine of the Church. Professor H. F. Rall speaks clearly as to the significance of the Church (p. 158), and other writers lend occasional assent. But there is no chapter on the Church and no formal consideration of the essential Protestant doctrine, with clear indication of the structural relations between the Church and the Word, and the Church and the Spirit. Such a church-orientated statement of the Protestant position might have tempered particular presentations and must, at least, have infused the book as a whole with a more catholic mood.

To summarize the reviewer's complaints—he thinks that the book lacks adequate correctives against the bias of Protestantism toward a too subjective view of religion, a too atomistic view of personality, and a one-sided balance of freedom as

against authority. All the more cautious contributors have, here and there, entered caveats as to these points, which the sensitive reader may find and cherish. Professor W. E. Hocking's discussion of "originality and private judgment" for example, is peculiarly trenchant. Originality, he insists, need not mean deviation: "growth can be *within* a body of truth as well as by deviation and correction" (p. 193). But the major mood of the book is one which somewhat militantly presses the uniqueness of Protestantism, in a certain disregard of Dean Knudson's sane and discriminating statement that "the points of agreement between Protestants and Catholics have been far more important than their points of difference;" that "the two viewpoints are not necessarily irreconcilable;" and that "it is still Christianity which they both at bottom represent, and this is the most important thing with reference to each of them." (p. 135).

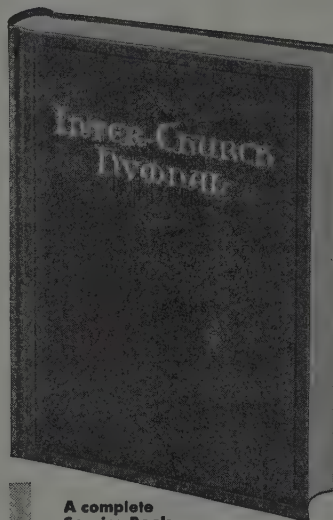
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grows out of experience with youth in summer conferences, much of the material having been originally prepared for their use. It is evident at once that the author knows how to appeal to young people.

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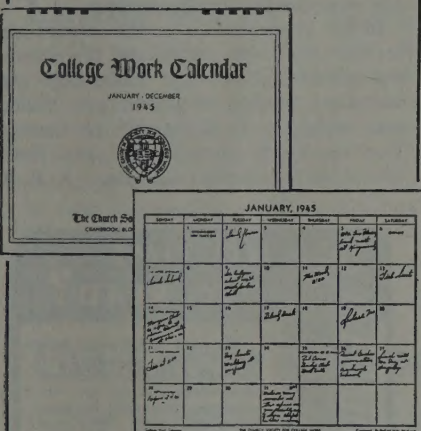
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